

INTERRACIAL REVIEW

A JOURNAL FOR CHRISTIAN DEMOCRACY



ETHEL WATERS UNDERSTANDS

Oliver Claxton

•

WHAT SHOULD WE DO ABOUT IT?

Jean C. Carey

•

JOHN BOYLE O'REILLY (1844-1890)

(CATHOLIC INTERRACIALIST)

Thomas F. Doyle

•

TEACHING INTERRACIAL JUSTICE

EDITORIAL

•

EDITORIALS • REVIEWS • STATISTICS

January, 1941

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Castel Gandolfo, Oct. 27 (A.P.). — Pope Pius XII in the first Encyclical of his reign blamed "the denial of God" for leading the world to war and pleaded for peace today.

— *The New York Sun*

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THE REGISTRAR

INTERRACIAL REVIEW

January—1941

Vol. XIV No. 1

Christian Democracy

Christian Democracy rejects artificial inequalities due to racial myths, material greed or physical violence and recognizes only such accidental inequalities as necessarily accompany human life at all times and in all places.

As the objective of the Catholic interracial program, we define Christian Democracy as a society in which the God-given dignity and destiny of every human person is fully recognized, in laws, government, institutions and human conduct.

POSTULATES

- The Catholic Interracial Program has a twofold aim: (1) the combating of race prejudice; (2) the attainment of social justice for the whole social group regardless of race.

- "Nothing does more harm to the progress of Christianity and is more against its spirit than . . . race prejudice amongst Christians. — There is nothing more widely spread in the Christian world."
— *Jacques Maritain*

- "From the evidence on hand today, we cannot scientifically prove that the Nordic or the Negro are superior or inferior, one to the other."
— *Rev. John M. Cooper*

- The interracial problem is the greatest world problem of today. It is the major threat to international peace. In America the interracial problem is one of grave national concern. It is perhaps the biggest problem confronting the Catholic Church in America.

- "Intolerance towards Negroes in the United States is perhaps the acme of the racial intolerance of modern nationalism."
— *Carlton J. H. Hayes*

- The spiritual aspect of the Catholic interracial program flows from the common membership of all races in the Mystical Body of Christ and the common expression of this unity in the Church's liturgy.

- Prejudice on the part of Catholic laity is a barrier to the conversion of the Negro and a trial to the new found Faith of the Negro convert.

- "We must concede that the natural rights of the Negro are identical in number and sacredness to the rights of white persons."
— *Rev. Francis J. Gilligan, S.T.D.*

- Catholic principles maintaining the equality of all men and upholding the sanctity of the Negro's natural rights, impose upon all Catholics a rule of conduct which must be followed, regardless of any temporary inconveniences, apprehensions or difficulties that may be encountered.

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INTERRACIAL REVIEW

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The Interracial Field

INTERESTING STATISTICS

Number of Negroes in U. S.	13,000,000
Estimated Number of Protestant Negroes ..	5,000,000
Estimated Number of Catholic Negroes	300,000
Estimated Number Unchurched	7,750,000
Number of Negroes Attending Colleges	30,890

Number of Catholic Negro Churches	221
Number of Catholic Negro Schools	263
Negro Enrollment in Catholic Schools	35,026
Priests Engaged in Colored Missions	300
Sisters Engaged in Colored Missions	1,100

Negroes in New York City	327,726
Negroes in Chicago	233,000
Negroes in Philadelphia	219,000
Negroes in Washington	132,068

Treatment of Negro Attacked By E. R. Embree

New Haven, Conn., Jan 10.—Terming its treatment of the Negro the most striking flaw in American democracy, Edwin R. Embree, president of the Julius Rosenwald Fund of Chicago, said tonight at Yale University that the American attitude toward the Negro race was a threat to the whole practice and theory of democracy.

"So long as we degrade one segment of the people we set a pattern of caste and discrimination that may easily be transferred to other groups," he said, "no race or class can be firmly assured of fair play so long as we continue to treat any group unfairly."

"We cannot have an enlightened democracy with one great group living in ignorance. We cannot have a healthy nation with one-tenth of the people ill-nourished, sick, harboring germs of disease which recognize no color line, obey no Jim Crow laws. We cannot have a nation orderly and sound with one group so ground down and thwarted that it is almost forced into unsocial attitudes and crime. We cannot come to our full vigor in the arts unless we give scope to the talents of that race which has proved itself most creative in all forms of art and expression. We cannot come to full prosperity with one great group so ill-trained that it cannot work skillfully, so poor that it cannot buy goods."

— N. Y. Times

This Month and Next

A great deal of interest has followed the publication of THOMAS F. DOYLE's "We Irish Can't Be Neutral," which appeared in the November REVIEW. This month Mr. Doyle—who was born in Ireland and served as reporter on the *Irish Times*, in Dublin — tells of a great pioneer Catholic interracialist. This beautiful and stimulating tribute to "John Boyle O'Reilly (1844-1890)" is highly recommended. Mr. Doyle has contributed articles in the *Catholic World*, *America*, *The Sign*, and *Extension*. . . . We are indebted to the editor of *Cue* for permission to publish "Ethel Waters Understands" by OLIVER CLAXTON. Mr. Claxton is motion picture editor of *Cue*, resides in New York. He is a nephew of Rev. John LaFarge, S.J. . . . We are very much encouraged by the article "What Should We Do About It?" by JEAN C. CAREY, a young white Catholic student from the Southland. This important paper was originally read before a conference of young Catholic students. Here is to be found a very definite indication of a new and hopeful viewpoint on the part of Catholic youth of the South. . . . Our readers will be interested in the communication of GEORGE STREATOR which appears this month. Mr. Streator is a well known Negro writer and lecturer and a frequent contributor to our pages. . . . This month we have another beautiful poem by MARGARET MCCORMACK, a recent graduate of Manhattanville College of the Sacred Heart. . . . The review of *Rural Roads to Security* is by THOMAS F. DOYLE.

Sixth Anniversary

The Sixth Anniversary of the Catholic Interracial Council—held Sunday, January 19—was a distinct success. Members of the Council and friends were highly gratified at the large attendance and the deep interest manifested by all. A complete account of this event will appear in the February REVIEW.

* * * * *

NEW PAMPHLET

Our readers are invited to send for copies of a new pamphlet describing the program of the Council and the Interracial Center. The author is Dr. Harry McNeill, president of the Council and professor of Philosophy at Fordham University, School of Education.

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No. 1

TEACHING INTERRACIAL JUSTICE

In the pioneer days in a certain part of the Cow Country an enterprising school superintendent laid down a simple rule for the advancement of education. "Every teacher employed by the School Board of the Red Creek School District must," he announced, "be able either to read or write."

Some not distant day, we believe, education throughout the country will have so far advanced that every future teacher of social science, every social worker, indeed everyone who is actively concerned with human relationships will be obliged not only to "read or write," but also to have taken a competently prepared and well articulated course in interracial justice, as part of his or her regular training. Moreover, some such course will have been recognized as an integral part of all our college and university religion courses. Interracial justice is not a mere matter of techniques or "ways out" of specific difficulties; it is a great region of Christian teaching. It is a part of natural science, of social ethics, of history, of theology and Scripture. It touches upon literature, art, drama, politics, journalism: upon everything that

concerns the common life of men in the modern world and in our country in particular.

At the very close of the old year a milestone was passed in the steady march forward towards the full recognition of the essential importance of studying and practicing interracial justice.

One of the sessions of the annual convention of the Catholic Sociological Society, meeting in Chicago December 28 to 30, discussed with great enthusiasm the place of interracial justice in the Catholic educational curriculum. Attendance at the discussion was large and enthusiastic. Particularly significant were the figures produced at this session by Dr. Mary Elizabeth Walsh, of the Department of Sociology in the Catholic University of America. They resulted from a questionnaire that she sent out to Catholic institutions as to their teachings on the subject of race relations. While only one school taught race relations as a distinct subject, quite a number included it as a special topic in the general course on social science. Reactions to the teaching were recorded in the answers to the inquiries. Overly fifty percent of those

replying noted a definite lessening of racial friction in the schools as a result of careful instruction.

We hope at a later date to publish Dr. Walsh's findings in detail.

The inclusion of race relations in the textbooks and courses on social science is an extremely important advance. But while necessary and important, it is not enough. Interracial justice needs to be taught as a distinct subject because of its wide embrace of ideas and contacts, all of which need to be brought under one scope and presented in relationship to the whole. Presented abstractly, interracial justice may be summed up in a few chapters. But shown in its concrete bearings upon the history of our country in the past, its welfare and the welfare of nations and continents in the present, it touches upon a vast world of facts, movements and personalities. To see how wide is such a scope, how difficult it is to treat narrowly even of one phase of interracial matters, we need only glance into a work like R. A. Warner's *New Haven Negroes*, and note the related and pertinent fields into which this well-knit work makes its excursions.

The matter of method, too; of ways and means for actually attaining interracial justice, must necessarily take considerable part in such a study: methods that have succeeded, methods as yet in an experimental stage.

A course in interracial justice is, from its nature, a course in the highest and most effective methods of Catholic social action. It brings such action down from out of the clouds of mere theory and shows how they can be applied and are being applied in daily life to the lives of definite men and women. The sooner that interracial justice is established as a subject in our educational framework, the sooner will its ideals be realized in practice.

Jim Crow and National Defense

The District Bar Association in Washington has its own library housed in a Government-Owned building. We presume that this is perfectly within the law.

The Association, however, like many another Washington organization bars Negroes from membership. It also bars women. This, too, though hardly edifying in an organization of lawyers, we assume is thoroughly legal.

Even if either prohibition by itself is entirely with-

in the law, taken together, they place the Bar Association in the rather compromising position of excluding Negroes from a Government building. Whether or not this is legal we do not know. But Attorney Huber I. Brown, by bringing suit to oust the group from their present quarters proposes to find out. We sincerely hope he succeeds.

The whole matter was the basis for news articles once again when the Bar Association held a meeting on Christmas eve during which a majority group of insurgents attempted to alter the Association's policy. Lacking the necessary two-thirds vote, they failed. But not before Henry I. Quinn, past president, had had his say. "I stand against any proposition," he declared, "that is against American principles and gives the slightest indorsement to racial prejudice." He called upon the association to "meet this problem as American men who refuse to be parties to a hypocritical move of this sort."

The spectacle of Jim-Crowism among members of the Bar at the very seat of our national government during a period when the press, the legislatures, high Government officials, both major political parties and the nation generally are calling for strong national unity to make our defense program effective is not a spectacle to reassure true patriots.

Jim Crow is a sorry enough beggar at any time. His friends are, wittingly or not, in peace or in war, betrayers of national unity and enemies of the Republic. In a time of grave national crisis, they are breeders of dissension and conflict when national unity is essential.

A Great Catholic Interracialist

In the November issue of the REVIEW, a persuasive appeal was made by Thomas F. Doyle for a greater measure of cooperation among Irish-Americans in the interracial movement. "There is," he said, "a nobility in this work that appeals to Irish chivalry, a religious significance that no conscientious Irishman can deny."

Writing in the present issue, Mr. Doyle pertinently recalls the story of the Irish-American poet, John Boyle O'Reilly, generous friend of the American Negro. This, we believe, is a story that should prove more fruitful and inspiring than any written or spoken appeal. We feel, furthermore, that recognition of the sterling contribution of the Irish-born O'Reilly

to its interracial good will has been long overdue. Other Irishmen have pleaded the cause of the American Negro, but none more feelingly or out of a heart more illumined with the light of supernatural charity. It is difficult to imagine with what feelings of dismay and indignation he would view the plight of the nominally-free Negro after eight decades of legislative Emancipation. If his voice could be heard today, how incisively it would rebuke the generations that have permitted this mass injustice to continue!

O'Reilly would speak out of the warmth of his full heart in tones that none who shared his Irish heritage could ignore. His would be a layman's approach, to be sure, but couched in images to stir the Catholic zeal of his hearers. He would speak as an Irishman proud of the missionary achievements of his race; as an American dedicated to the practice rather than the theory of democracy; but above all as a Catholic with a sense of responsibility for the sufferings of his less fortunate fellowmen.

We are encouraged to believe that among the great mass of Americans of Irish birth or descent a majority exists that shares our convictions regarding the right of the Negro citizen to participate more fully in the fruits of our cherished democracy. We feel no impulse to censure a race that has contributed to so extraordinary a degree to the growth of the Catholic Church in America. We are content to continue presenting the facts of our case, convinced that when the urgent and Divinely-blessed character of our cause has been adequately recognized, there will be no lack of generous support from Catholics of Irish descent.

"The Irish-Americans," says James McGurkin, president of the American-Irish Historical Society, "are drifting away from Irish political party affiliations, but are becoming more and more interested in Irish culture, in which there is greater interest in America than at any time in our history." We believe that out of this study of Ireland's past will come a challenge to perpetuate the tradition that has made the Irish blessed among many races for their noble and unselfish service.

They Are Still Lynching !

A Congress which, for the time, has left off discussing domestic social and economic problems in favor of things military will have scant interest in the continuing problem of lynching during the present session.

Yet, lynching goes on. In 1940, according to the Tuskegee Institute, which has taken to itself the mournful, if necessary, task of recording such matters, there were five persons lynched: one white and four Negro. Alabama and George have the unhappy distinction of having had two lynchings respectively committed within their borders during the year, and Tennessee, one.

This particularly horrible form of murder and civil anarchy is not disappearing as opponents of preventative legislation claim. The statistics for the past five years are as follows: 1936, 8; 1937, 8; 1938, 6; 1939, 3; 1940, 5.

One of these five persons lynched was taken from jail; one was shot to death in jail. Twenty-two instances were reported in which law-enforcement officers prevented lynchings and thus provided twenty-two additional proofs of the fact that the lynching spirit is still alive.

Just one year ago, after the record *low* of three mob murders for 1939 had been reported, this REVIEW made bold to speak as follows:

" . . . If the many public spirited agencies which have supported the anti-lynching campaign thus far will redouble their efforts in the year now beginning, 1940 may be the first twelvemonth in American history which shall not have seen the Bill of Rights flouted, the courts scorned, the law derided and the foundations of our civilization weakened by the organized lawlessness of mobs who do not shrink from torture and murder. The reader can do his bit by writing his Congressman and his Senators and asking for Federal legislation against mob violence."

Our hope for 1940 was five times blasted; our similar hope for 1941 will, we are afraid be blasted about as frequently. Six, or three, or five, or some other odd number of people are almost surely destined to die in 1941 by the rope, the flame or the sawed-off shotgun.

Again we shall appeal, as we do now, for legislation to remedy this crime against society, even if only as a partial remedy. Again we shall point out, and many voices all over the country will point out, that the final complete remedy will come with a raising of the educational and spiritual level of the backward communities in which lynchings are committed. And again, for another year, perhaps, the same story will be repeated.

But a New Year's Day will dawn sometime when we can look back over a clean record.

When Democracy Becomes Undemocratic

The Department of Justice is reported to be investigating complaints of discrimination against Negroes in Memphis, Tenn. Local newspapers last month reported policing of a drug store owned by a Negro, Dr. J. B. Martin, allegedly to detect *dope* sales.

Outspoken observers see instead in the high-handed measures instituted by Police Commissioner Joe Boyle, henchman of "Boss" Crump, retaliation against Dr. Martin's support of Wendell L. Willkie in the Presidential campaign. Dr. Martin is now in Chicago, virtually run out of town by an angry political machine. Refusing to call off a Republican rally last October, he was warned his place of business would be policed. Under pretext of tracking down sales of narcotics, police officers, for more than a month, searched every customer entering the store. Even children hurrying in to buy candy or ice cream, were carefully "frisked."

Another Negro, operator of a pool hall, suffered similar harrassment. A Franciscan priest, summoned by this man's wife to help "prevent trouble," was ordered to remove his shoes for inspection when he tried to enter the premises.

Silencing of Negro newspapers in Memphis which reprinted pro-Negro articles from Chicago and Pittsburgh dailies that demanded protection of Negroes against police discrimination, fair court trials and equal rights of citizenship, was resorted to by Commissioner Boyle to prevent "feeling being stirred up between whites and Negroes."

We are constrained to wonder if denials of freedom of the press and violations of constitutional guarantees against illegal search are means calculated to improve Negro-white relations. These Memphis incidents may not be important *per se*, but as proofs that basic rights may be safely outraged by public officials in a modern American city they command careful attention. Mr. Boyle reaffirms belief in white supremacy, which is tantamount to saying that he favors any pseudo-legal measures that will discourage Negro citizens from becoming too insistent on sharing the white man's blessings. Against this school of thought G. K. Chesterton once warned that unless it remained Christian, American democracy would become "wildly and wickedly undemocratic."

Notes From

XAVIER UNIVERSITY

The First Catholic College for Negro Youth

ARCHDIOCESAN SODALITY CONVENTION

The University played a very prominent part in the recent Archdiocesan Sodality Convention held in New Orleans. Rev. Daniel Lord, S.J., prominent Catholic author and lecturer delivered an inspiring address in one of the meetings on the campus. Ralph Metcalfe, coach of track and field at Xavier, presided over one of the meetings in the capacity of chairman. Members of the University department were in the choir of the closing ceremonies in the Cathedral.

UNIVERSITY HOST TO ATHLETIC CONFERENCES

For the first time in the history of the Southern Intercollegiate Athletic Conference and the Southwest Athletic Conference, these two major athletic groups met in joint conference at the request of Theodore A. Wright, head coach at Xavier, and the University's many facilities were placed at their disposal. Coaches and officials representing twenty-odd schools from Louisiana, Mississippi, Texas, Alabama, Georgia, Arkansas, Oklahoma, Tennessee, South Carolina, and Florida discussed all problems facing collegiate athletics of the group.

CHRISTMAS BASKETS

Students of the University spread a token of cheer among several poorer families of the community through the annual custom of the campus — donation of Christmas baskets. Faculty and student body join hands each year in this very Christian practice. The Music Students' League, now known throughout the state of Louisiana, presented its annual Yuletide Musicale, spreading Christmas cheer while collecting offerings for the poor.

XAVIER ATHLETES

Many members of the football team were mentioned on all-American teams, and other honorary selections throughout the country as the University gridgers closed a successful season. The cross-country harriers are undefeated, and recently won a beautiful trophy donated by the New Orleans Board of Trade for a triangular meet with Alabama State Teachers' College.

JOHN BOYLE O'REILLY (1844-1890)

CATHOLIC INTERRACIALIST

By THOMAS F. DOYLE

This is by way of a footnote to an article in the November issue of the *INTERRACIAL REVIEW* in which the writer appealed for greater interest among Irish-Americans in the Catholic movement for interracial justice. It is atonement for failing to mention the name of John Boyle O'Reilly, who, more than any other Catholic layman, stands out as a disinterested champion of the American Negro. In this Irish-born journalist the Negro had a friend whose memory deserves to be cherished enduringly. It was of him Cardinal Gibbons wrote: "The bitterest prejudice of race and of creed seem to have been utterly conquered by the masterful goodness of his heart and the winning sweetness of his tongue."

O'Reilly is remembered as the greatest Irish-American poet of all time, but the measure of his contribution to friendship and goodwill among races has yet to be fully appreciated. No history of the Negro race in this country will ever be complete that does not record his impassioned interest in their welfare, or the affection with which the people of his adopted City of Boston regarded him. It was O'Reilly who dedicated to Crispus Attucks, Negro martyr in the Revolutionary War, one of America's most inspiring historical poems.

A background of suffering helped to sharpen his interest in those he considered deserving of special kindness. His birthplace was in Drogheda, Ireland, where he was born on June 24, 1844. He attended the National School conducted by his father, and learned the printers' trade on the Drogheda *Argus*. He was a member of the staff of the *Guardian* of Preston, England, when his restless adolescence prompted him to become a trooper in the Tenth Hussars. At this time the Irish Fenian movement was at its height and efforts were being made to recruit members from among Irishmen in the British Army. Later to be convinced that constitutional agitation was the best means to redress Ireland's grievances, O'Reilly ardently espoused the physical-force program of the Fenian Brotherhood. He was a trusted member of the organization and an active associate of John Devoy. With five other young men he was betrayed to the authorities and summarily courtmartialed. Only his extreme youth — he was then only nineteen — saved him from the hangman. Instead he was condemned to

twenty years' penal servitude, and after being held in four English prisons was transported, at his own election, to Australia, reaching Perth in January, 1868, on the convict ship *Hugoumont*. Becoming a convict constable in charge of stores, he was given a moderate amount of freedom. For over a year he planned methods of escape, and, finally, through the good offices of an Irish priest, Father McCabe, started off on an amazing series of adventures that was finally to bring him to Boston. When his first volume of poems appeared it was dedicated to Captain David R. Gifford, of the whaling barque *Gazelle*, on which he had been picked up off the sandhills of Geographic Bay and conveyed safely to St. Helena, from whence he sailed for Boston on the American barque *Sapphire*.

In 1870 O'Reilly became editor of the Boston *Pilot*, and from 1876 until his death in 1890 he was also part proprietor along with Archbishop Williams of Boston. He published four volumes of poems in all and some prose fiction, including a novel *Moondyne*.

His career as poet, journalist and writer was marked by an intense interest in the social movements of his day. While he continued to agitate the cause of Irish freedom, he developed a warm and sincere attachment toward his new country. Reading his poem, *Exile of the Gael*, before the Charitable Irish Society of Boston on St. Patrick's Day, 1887, he declared: "We can do Ireland more good by our Americanism than by our Irishism." His influence was used lavishly in forwarding the interests of young Catholics struggling to prepare themselves for careers in the growing life of Boston. His interest in the Negro population was quickly aroused and to the end of his days he was their most stalwart advocate. Beneath their black skins he discerned qualities of mind and heart that won his unaffected admiration. In a speech at Massachusetts on December 7, 1885, he declared: "The Negro is the only graceful, color-loving American. He is the only American who has written new songs, composed new music. He is the most spiritual of Americans, for he worships with his soul and not with a narrow mind."

He fought bigotry all his life, and his poems are liberally interspersed with aphoristic pleas for understanding and sympathy between all races. When the

excesses of the carpet-bagger regime in the South had spread resentment to the North and caused the Republicans to lose much of their friendship for the freedmen, he wrote eloquently in their defense. He said: "The destiny of the colored American is one of the big problems to be worked out in the life of this Republic. The day is fast coming when this man's claim cannot be answered by a jest or a sneer. The colored American of today may not be equal to his position as an enfranchised man. He has still about him something of the easy submission and confessed inferiority of a race held long in ignorance and bondage. But this man's children are coming and they are receiving the same education in the same schools as the white man's children. In all things material before God and man they will feel that they are the white man's equal. They are growing above the prejudice *even before the prejudice dies*, and herein is the opening of the problem."

Other man with less vision judged the Negro of that time without regard to the conditions that kept him bound to inferiority. Above all others, O'Reilly was pleading for the Negro generations to come, who, with opportunities for education and cultural development, would disprove the dogma of Negro inferiority and vindicate their ability to achieve an equal status. The colored man, O'Reilly held, had his future in his own hands. But he had a harder task before him than in 1860. "It is easier," he said, "to break political bonds than the bonds of ignorance and prejudice. The next twenty-five years can bring many reforms, and by proper training our colored fellow citizens may easily be their own protectors. They must, above all things, establish a brotherhood of race. Make it so strong that its members will be proud of it—proud of living as colored Americans and desirous of devoting their energy to the advancement of their people."

On Wednesday, November 14, 1888, a monument was dedicated in Boston to Crispus Attucks, a Negro, the first American killed by an English bullet in the Revolution. The orator at the dedicatory exercises was the publicist John Fiske and a poem was read by John Boyle O'Reilly in which he stressed the common ties that bind all races. Opening with a scathing attack on the Tory, O'Reilly broke into these passionate lines:

*Oh, blood of the people! changeless tide,
through century, creed and race!
Still one, as the sweet salt sea is one,
though tempered by sun and place;*

*The same in the ocean currents, and the
same in the sheltered seas;
Forever the fountain of common hopes
and kindly sympathies.
Indian and Negro, Saxon and Celt,
Teuton and Latin and Gaul —
Mere surface shadow and sunshine,
while the sounding unifies all!
One love, one hope, one duty theirs!
No matter the time or ken,
There never was separate heart-beat
in all the races of men!*

His poem was widely hailed by Negroes and whites alike. At their request, he gave a second reading before the colored people of the city. The editor of *The Irish World*, Patrick Ford, called it "worthy of a noble mind and a pen of fire." "As an Irishman and an American," he told O'Reilly, "I am proud of you." The Rev. J. R. Slaterry, then in charge of the Negro mission in the South, was equally warm in his praise. "We all feel very grateful to the poet who thus, in soul-stirring song, seconds our efforts, or rather gives us an ideal to direct our poor people toward."

No layman stood higher in the esteem of his co-religionists at this time than the lovable, human O'Reilly. Nor has any Catholic layman since then done more to make his religion respected by non-Catholics. In a beautiful line, Wendell Phillips describes him as "a sower of infinite seed . . . a woodman that hewed toward the light." His death at the early age of forty-six, long before his great talent had been fully explored, was a day of sadness for the people of the city he loved and whose reverence for his name was to be given tangible evidence by the erection of a statue to his memory in 1896. The cause of his death was ascribed to overwork and insomnia, but it is more accurate to say that he died a martyr to the cause of the less fortunate of his fellowmen. The words he spoke at the centenary celebration of the birthday of another great Irishman, Daniel O'Connell, may, with equal fitness be spoken of the warm-hearted O'Reilly:

*Races and sects were to him a profanity:
Hindoo and Negro and Celt were as one;
Large as Mankind was his splendid humanity,
Large in its record the work he has done.*

It only remains to add that to the Catholic interracial movement of our day his name should stand out in letters of fire, and that to Irish Catholics in particular his example should be an eloquent plea for participation in a work he found so eminently worthwhile.



ETHEL WATERS UNDERSTANDS

By OLIVER CLAXTON

When the curtain goes up on *Cabin in the Sky* Little Joe lies dying, victim of a crap game fracas. Petunia, his true and ever-loving wife, prays earnestly and deeply to the Lord that Little Joe may live, and Little Joe, in a manner of speaking, lives. Whereupon Petunia, played by Miss Ethel Waters, advances to the footlights and scalds the audience with a rollicking song about how she is taking a chance on love again, the dope, and very sprightly indeed she carries on.

That scene *is*, in a curious way, Miss Waters herself; a devout woman full of gratitude and faith in the Lord, and also a woman with a real and rowdy talent for knocking an audience flat.

"I'm worldly," she says, "I know the answers."

What is more, she knows the answers to many questions never posed to most people. She learned them the hard way.

Today, at forty, Miss Waters sits on top of the world, a leader in her race, one of America's great performers, amply supplied with the goods of life. The story of her rise cannot be told as a simple recital of talent alone earning its due reward. Fundamentally it is the story of a little colored girl in the morass of the Philadelphia slums, looking life in the eye and conquering both it and herself.

Ethel Waters was born drearily in Chester, Pennsylvania. The family moved to Philadelphia and lived there in stark poverty.

"I've stolen food to live on when I was a child," Miss Waters says. And she looks you square in the eye when she says it, because she knows that existence for a child has no overlay of ethics, that a growing, hungry body cannot give thought to niceties.

Particularly in the case of Miss Waters, because she is a large woman, and she grew early, which

helped complicate her life. Tenderness does not flourish with poverty. Especially for a child overgrown, ungainly, awkward, and, you gather, none too appealing.

"I was a tough child. I was too large and too poor to fit, and I fought back."

What she wanted most in those days was to be



put away from life in a home where there would not be the horrid contrasts of day-to-day living in the world. Where, for instance, a little girl at the nun's school would not have to stay upstairs at lunch time when all the other little girls were downstairs—the reason being that the little girls downstairs had bananas, and milk, and good food, and the little girl upstairs was ashamed to let them see her crust.

But she could not go to an orphanage as she was not an orphan. And here the Sisters come in. When delighted audiences leave a performance by Ethel Waters they should pass through their thoughts a flash of applause for those Philadelphia nuns who had young Ethel in their charge.

They knew the child, and what was more, they knew her motives. They took the toughness out of her, not by precept and punishment, but by making her a monitor in her class at school. They must have been very discerning people to know that would work.

Also they knew the child's pride—this one apparently with more than her young share—and they did not give her money to buy food. Instead they thought up errands or tasks for her to do, and then they would say:

"We can't give you money, because we have very little money, but won't you have lunch, or come to dinner?"

The little girl did not know then what those discerning Sisters were up to, but she knows now and she knows with really deep and unaffected gratitude.

The knowledge has given her a rare balance; if you look at her face you can see it. In repose, when talking of these things, or when, as in *Mamba's Daughters*, she acts the rôle of the downtrodden, you see a depth, a feeling for the sadness in life. In full flight with a gay song to wing across, you see happiness.

You can hear the balance when you talk to her. The rôle of a colored person in a white world has disadvantages over and above any personal disadvantages the colored person may have.

"I don't lament the prejudice."

She used to, but she has looked around. "You can read *Native Son* and there is one statement of the Negro's case, and you can then read *Grapes of Wrath* and realize that white holds down white. It's all a struggle for supremacy." That great, wide, knowing grin falls on her face. "When I was in the colored theatre only, I used to think that white casts were one big, happy family."

She knows about white casts because she has played with the best and at the top. The little girl who started her career in a Philadelphia night club at fourteen grew up to be the star who danced and sang with Beatrice Lillie as co-star in *At Home Abroad*.

Asked for her biography she said: "Well, the chief thing I can say is—I'm still alive."

And thank Heaven for that.

Prayer for Shelter

Not against cold, O Lord, build me a wall
Not against darkness, or the falling rain
Or silence, or the sudden frenzied call
Of wind against the night . . . not against pain

Build me a house, O Lord, against despair —
Roof me with courage . . . lest it be too late;
Make fast the door and leave me safely there.
Build me a house, O Lord, to shut out hate!

—MARGARET McCORMACK

WHAT SHOULD WE DO ABOUT IT?

By JEAN C. CAREY

In our country, today, a serious problem which is daily becoming more acute, is that which concerns the Negro. While this question confronts every American, it is of special importance to Catholics.

We, Americans, boast of our freedom, of our rights under the Constitution, of our fairness, squareness, and Democratic spirit. The Declaration of Independence, of which we are so justly proud is of momentous importance to us, simply because it proclaims that *all* men are endowed with the right to "Life, Liberty, and the pursuit of Happiness." What, then, must *any* observer think, when after hearing our proud boasts, he sees a Negro charged eight dollars for a hole of a room for which a white man wouldn't pay two. Or, when he sees a Negro, after making his order in a restaurant, sent around to the back, to be served his coffee in a tin can.

In regard to this question, the Church feels that since each Negro houses a soul which must be saved, and since these souls are endowed with "certain in-

alienable rights," we, as Catholics, must recognize these rights, and in conscience, we must aid the Negro to live on the same plane as other civilized human beings.

Two marks of the Church are universality and unity. The very name *Catholic* signifies world-wide, and under the Mystical Body of Christ all souls are members of one body. Yet, by our discrimination against the Negro, we practically drive him away from the Church. How can we say we are true Catholics if we act in this manner?

It is an obligation for every Catholic to educate his children in Catholic schools. Pope Pius XI, in his encyclical on the Christian Education of Youth, says that "the extent of the Church's mission in the field of education is such as to embrace every nation, without exception." "*Every nation, without exception*" certainly includes the Negro. But how can this be done? Very few cities have Catholic high schools which will accept Negro boys or girls. Yes, I know,



The Blessed Martin Choral Group

the law of Florida makes it a penal offense for Negro and white to be taught in the same school. But, why should this law apply to our Catholic schools? Is it true that the Catholic Church is just a white man's church?

As far as higher education is concerned, there are too few Catholic colleges in the whole United States, which will accept Negro boys or girls. No wonder Catholic Negro parents send their children to non-Catholic schools and are lost to the Faith. We are denying them their right of obedience to the Church's law.

Many of us seem to think that Negroes are not capable of learning or of living on the same economic basis as white people. Yet, how many instances we have to prove that this reasoning is not only illogical, but actually untrue. Take for instance, George Washington Carver, the great Negro scientist, who has practically canceled the dreaded effects of infantile paralysis, or Booker T. Washington, well-known orator and Negro educator. We all know that Marian Anderson is a colored woman, but how many of us realize that the famous heart specialist, who has saved thousands of lives of Negro and white alike is Dr. Daniel H. Williams, a Negro.

The unprejudiced white man respects ability no matter where it is found. One specific example of the Negro's ability to learn and to live on the same economic basis as white people is the little town in Mississippi, where there is no jail, and has been no major crime for over thirteen years. This in itself is news. But, after we have thought of the high percentage of crime among the Negroes it is little short of marvelous, to hear that this town of eight thousand is entirely colored.

The Mayor, himself a Negro, says that the reason for the peace in Mound Bayou is that its citizens live there in *complete self-respect*.

The other day, I asked someone what she thought of the Negro question, and her answer was, "I certainly wouldn't like to be colored." I think most of us would have said exactly the same thing. And why? It can't be just the color because yellow is much uglier than brown or black. It is the life a Negro is *forced* to lead, his living conditions and the humiliations attached to being black.

"But," you say, "give them an inch and they will take a mile." Doesn't that truism apply to human nature in general? Is there any one of us who some time in his life has not seen a newly-rich trying to

out-do a Vanderbilt? — or an Austrian paper-hanger charting the courses of conquered nations?

Many persons of the white race, perhaps, have a certain reluctance to associate with Negroes, but, if we want to better their position, if we want to become more Christ-like, if we want to fulfil Our Lord's command, "Love one another," we must wipe out this prejudice.

How can we as individuals and Sodalists help to do this? We can treat them with greater respect, and, our own homes, we can help them to gain confidence and self-respect, simply by calling them Mr. and Mrs. instead of Hank or Bess. If *your* mother were working in someone's home, you certainly wouldn't want *her* called, Mattie, or Prissie or Sally.

Then, too, in church, if we are in a town where there is no colored church, or if for some other reason a Negro comes to the white church it won't hurt us to kneel beside him for half an hour.

In our future fellowship with Negroes let us always remember what our Lord has said, "Whatsoever you do unto the least of these, *My* brethren, you do also unto *Me*."

COMMUNICATION

Catholics have the machinery
to improve conditions —
will they use it?

Editor, INTERRACIAL REVIEW:

I wish to continue my argument about Jim-Crow policies in employment. (See INTERRACIAL REVIEW, December 1940.)

First of all, I want to make it clear that the railroads are not the only violators of interracial justice. Steamship lines are equally guilty. Both steamship lines and railroads have allowed the morale of colored workers to be undermined by oppressive policies in employment. Here are two fields where colored workers have lost ground in the past forty years. The railroad unions adopted Jim Crow policies and succeeded in having them codified during the World War period. The steamship lines now use fewer colored men than they used twenty years ago.

Secondly, let it be emphasized that we are not delving into dark secrets when we talk about race preju-

dice and the right to work. Msgr. John A. Ryan declared last month (on the occasion of the American Sociological Society in Chicago):

I can say that the interest in the labor Encyclicals among American Catholics has grown mightily . . . it is far greater than I anticipated fifteen or even ten years ago. *This statement applies, however, only to the dissemination of the Encyclical documents. It is not true of doctrinal application. The number of Catholics who feel morally obliged to carry the teachings of the Encyclicals into practice in their economic relations is small and disappointing.* (Italics mine.)

High on the list of doctrinal relations not yet practiced by Catholics, Protestants, or Jews, is the Christian relation between workers of different races. This applies particularly to industrial workers in the North where Catholics and Jews are most numerous. Whether this is an accident of distribution, or the luckless fate of these two peoples we do not know. But it is little short of ironical that Irish and Jewish workers should figure in the oppression of Negro workers. And if there is any difference, it can be said that the Jewish workers—mainly in the garment trades and mainly in two big unions, the Ladies' Garment Workers and the Amalgamated Clothing Workers—whose leaders are not Christians at all, but Jews, have dealt more fairly with Negro workers than the workers whose unions are led by Christians, more often Catholics than Protestants.

That is to say, trade unions led by Catholics with slight exceptions here and there, have the worst records in race relations. And if these unions are not led by Catholics, the only apology that we can find is that Catholics belong to these unions, but attend few meetings where policy is determined.

So you see, Mr. Editor, the job has hardly begun. Let me add that it is not seeing the whole problem merely to fight reactionary Congressmen who propose anti-labor programs. Shoulder to shoulder with anti-labor capitalists there march anti-Negro laborites. What is the black workers' choice? Is it strange that the quaint Mr. Ford who hires Negroes looms up better on the black horizon than the socially advanced General-Motors which held back the black workers? And what is more hypocritical than the cultured and refined railroad unions which will admit a member of the *Gestapo* to their brotherhoods before they will admit a black worker? Truly, these are troubled times.

—GEORGE STREATOR

THE RURAL HIGH SCHOOL

What are the practical results of rural high-school education for the Negro in the country districts? Educational agencies are criticized for setting standards of rural education. Well-meaning people proclaim that education beyond the elementary grades has only the effect of weaning country youth away from a *practical* life and that none can derive any benefit from high school except those who advance to a college course.

The emptiness of such philosophizing was shown by figures produced by Dr. Arthur D. Wright, president of the Southern Educational Foundation, at the Foundation's annual dinner, held January 9th in Washington, D. C. A study of 1,758 graduates (boys and girls) of rural Negro high schools in the South showed that while in 1927 fifty-four percent went on to college, in 1939 only twenty-seven percent followed this example and the rest devoted themselves, for the greater part, to the problems of life at home.

The following was the distribution of occupations engaged in after graduation by 826 boys in the group.

Amusements	5	Laborers (unskilled) ...	110
Barbers	7	Ministers	6
Business Occupations ...	7	Newspaper	1
CCC, NYA, WPA	21	Painting-Decorating ...	6
Chauffeurs	20	Physician	1
Clerks in Stores	11	Porters	31
Clothing Work	6	Railroad Work	5
Crippled	1	Reading and Writing ..	1
Cooks, Waiters, etc.	30	Semi-Skilled Occupations	7
Deceased	6	Skilled Occupations ...	25
Domestic Work	24	Students	92
Farming	113	Teachers	59
Filling Station	4	Undertakers	7
Heavy Industrial Work...	14	Unemployed	30
Highway Work	2	U. S. Government	17
Hospital Work	2	Unknown	130
Ill	1		
Insurance	17		
Janitors	7	Total (Boys only) ..	826

While these figures present an encouraging phase of the situation, they can teach us also, noted Dr. Wright, by their silence concerning the occupations *not listed* therein: such as electricity, building trades, law, aviation and other skilled industries, all of which are occupations of the average high-school trained boy in the United States. Educators, Dr. Wright concluded, cannot afford to neglect the serious implications for the field of Negro education itself of the exclusion of qualified Negro graduates from fields of useful and honorable employment and the threat it contains for the future if allowed to go unchecked.

AS YOUTH SEES IT

EDITED BY YOUTH

The following incident was included in a report on a meeting of the National Student Federation in New Brunswick, N. J. The report appeared in the December 31st issue of the *Herald Tribune*:—"A sharp clash between Northern and Southern delegates arose upon introduction of a resolution approving the proposed Federal anti-lynching bill, a bill which the Southerners regard as an encroachment on States' rights. The delegates finally passed a modified resolution eliminating mention of the bill and pledging themselves to fight 'side by side to prevent any future lynchings.' The compromise so outraged two Negro delegates, George Thomas, of Hartford, Conn., and Ullmont James, of the Virgin Islands, both students at Howard University, Washington, that they walked out of the convention."

At the risk of being anti-climactic, the thought comes to us that the above instance may suggest a belated New Year's resolution. If there is one Cause whose advocates should never allow themselves the luxury of compromise, it is the Interracial Cause.—We should also like to take time out to hope that there were no Catholics among that Student Group.

"Wednesday, December 18, marked the seventy-fifth anniversary of the proclamation of the Thirteenth Amendment which ended slavery in the United States." Thus begins an account of the observance of this event in Washington, D. C. "The general purpose of the exhibits is to throw light upon the following general topic: The Negro in Colonial America; The Negro in the Revolutionary War; The Anti-Slavery Movement; The Free Negro; Frederick Douglass and his associates; Abraham Lincoln and the Negro; The Emancipation Proclamation; The Negro in the Post Civil War Period; The Negro's Contributions to Music; The Negro's Contribution to Literature; The Negro's Contributions to Science and Invention; The Negro's Contribution to Art; The Negro's Contributions to the Lively Arts, and the Negro's Contributions to political Thought."—It is noteworthy that the word *Contribution* has herein been used so frequently. If the Library of Congress of the Capital city of these United States recognizes publicly the fact that the Negro *has* made definite and genuine contributions to the social and cultural progress of the nation whose free citizens he is supposed to be, should this not set an active example to those of its citizenry who blindly deny the Negro this duly earned acknowledgment?

If there is anyone of us who doubts his duty and his ability to act efficaciously in relation to the problems of the modern world, the fact that the N.C.W.C. has now been authorized to establish a Youth Department should dispel those doubts permanently. In the words of the Most Rev. John A. Duffy, Bishop of Buffalo and episcopal chairman of

the newly established Youth department, our duty is not only a grave one as representatives of our civilization, but as representatives of the Church to which we belong: "The Catholic Church . . . alone of all, knows from the experience of centuries, the profound truth that peace and settled social order will come only when the youth of a transitional era are trained mentally, physically and by far above all else — spiritually. . . . The future of all lay action is intimately dependent on our carrying on a real Catholic youth apostolate. Men are not wanting for initiating and promoting this movement, and the youth of our flocks under proper leadership will answer the call." This is our spiritual parent who has given and continues to give us Life and Light and Nourishment asking us for help. Who of us cannot and will not, according to his capacity, give this help willingly?

"Fire destroyed the new Christ the King Church and Catholic School for Negroes here last Tuesday. . . . The structure was to have been completed Friday and dedicated. . . . It cost \$25,000." Those of us who are looking everywhere for progress in the spread of Catholicity may be prone to question the Divine Will in *allowing* disasters such as these to occur. Our attitude, as such, would be comparable to that of the skeptic who questions God's justice, God's wisdom, God's mercy, in allowing war to destroy not buildings alone but people. God's actions are never to be questioned; and we can feel almost certain that this is but one more ruin on which Love and Faith will build a far greater monument that which fire was able to destroy.

What progress is the Catholic Church making among Negroes? Those of us who hear this question are often tempted to color our reports with the hope of creating a good impression. There is no need to do this among those of our own Faith—and especially among those of our own generation. What is needed by a Youth whose members are seeking to *find themselves* as active members of society and Church is a clearly and truthfully expressed statement of the actual needs which they may be inspired to fill. A report from a small Richmond, Virginia, suburb concerning the visit of a lecturing priest to a group of High School Negroes numbering 475 closes with the astounding fact that out of that number 398 had never before seen a Catholic priest. This is but one of many instances which should make the answer to the problem "Whither, Youth" self-evident. Finding ourselves is a task which we go at with so little vigor that it sometimes appears shamefully true that we would rather remain undiscovered.

—MARGARET MCCORMACK

AFFECTION FOR NEGROES

"We confess that we feel a special paternal affection, which is certainly inspired of Heaven, for the Negro people dwelling among you; for in the field of religion and education we know that they need special care and comfort and are very deserving of it."

—Pope Pius XII, "*Sertum Lactitiae*"

FROM HERE AND THERE DURING THE MONTH

● BISHOP GEROW ORDAINS

FOUR COLORED SEMINARIANS

Bay St. Louis, Miss., Jan. 10.—In an impressive ceremony at St. Augustine's Seminary, Monday, the Most Rev. Richard O. Gerow, Bishop of Natchez, ordained four young colored seminarians of the Society of the Divine Word to the priesthood. They are members of the fourth class in six years at the seminary.

The Very Rev. Joseph Eckert, S.V.D., assisted at the ordination. Those ordained were: The Rev. Leander Martin, Grand Coteau, La.; the Rev. George Wilson, New York City; the Rev. Maxine Williams, Bay St. Louis, and the Rev. Richard Winters, Pleasantville, N. J. During the ceremony the Rev. Alexander Leedie, S.V.D., of Yonkers, N. Y., received the diaconate.

When the four young priests celebrated their first Mass on Tuesday, the sermon was preached by the Rt. Rev. Columban Thuis, O.S.B., Abbot of St. Joseph's Abbey, St. Benedict, La.

The Society of the Divine Word now counts among its membership fourteen living colored priests.

● "MISSION RELIEF" OF BROOKLYN

RAISING NEGRO STUDENT BURSE

Brooklyn, N. Y., Jan. 21.—Mission Relief has started rehearsals for *The Patsy*, a three-act comedy, which will be presented at St. Alphonse Parish Hall, Java Street and Manhattan Avenue, on Friday, February 21st for the benefit of the Perpetual Negro Student Burse.

This Burse when completed will constitute an amount of \$5,000 which will be sent to the Society of the Divine Word Seminary at Bay St. Louis, Miss. The money will be invested by them and the interest thereon will educate one Negro Student to the Priesthood.

It is expected that the proceeds of this affair will substantially increase the Burse. At the present time the figure stands at \$3,180.

● FEDERAL WORKS ADMINISTRATOR

BANS DISCRIMINATION AGAINST NEGROES

Discrimination against Negro skilled, semi-skilled and unskilled workers on the extensive \$281,000,000 defense housing program was banned this week through an executive order issued by John M. Carmody, Federal Works Administrator.

Seeking to assure full participation of Negro workers in the employment phases of the huge construction program, Mr. Carmody, acting under the authority vested in the FWA Administrator by Section 11 of the Act of October 14, 1940, issued the following regulation under which all contracts must be prosecuted:

There shall be no discrimination by reason of or race, creed, color or political affiliations in the employment of persons, qualified by training and experience, for work in the development of defense housing at the sites thereof.

At the same time, the FWA Administrator established machinery to implement the Agency's non-discrimination policy and to handle specific complaints growing out of possible violations. Copies of the regulation were sent to all contractors working on defense housing and the executive order was published in the Federal Register on Thursday, January 9.

Mr. A. J. Sarré, the Director of Personnel of the Federal Works Agency, and Mr. W. J. Trent, Jr., who is the Racial Relations Officer in that office, will give special attention to the enforcement of the regulation against discrimination in work on the defense housing program.

● APPEALS "JIM CROW CAR" CASE

TO THE U. S. SUPREME COURT

Washington, Dec. 3.—Representative Arthur W. Mitchell of Chicago, the only Negro member of Congress, asked the Supreme Court today to uphold his claim for damages because three years ago he was forced to ride in a second-class railroad car, although he held a first-class ticket.

He filed a brief with the court as part of his fight to break down "Jim Crow" practices and racial discrimination by some railroads, in particular the segregation of Negroes in poorer accommodations.

Traveling from Chicago to Hot Springs, Ark., on April 21, 1937, Mr. Mitchell was forced by a conductor to leave a Pullman car and go into another coach as the train entered the Arkansas border. He said he had bought two first-class tickets in order to occupy an entire Pullman space and that when he was ejected space was still left. The other car he described as "filthy."

The Representative, who once was an office boy for Booker T. Washington, the Negro educator, filed a damage suit for \$50,000 against the Pullman Company, the Illinois Central Railroad and the Rock Island Railroad.

The laws of some States provide that equal accommodations must be furnished to white and Negro races, Mr. Mitchell stated.

"I went back to Chicago in a Jim Crow of another railroad which was equal in accommodations to that furnished to white people," he said, "so I am not aiming at all the railroads, merely those who operate dirty, filthy equipment my people are forced to ride in."

In the suit Mr. Mitchell argued that the "separate car" law of Arkansas cannot be applied to interstate trains.

"The principles of justice and equality in the transportation of persons and property," he said in his brief, "are imbedded in the Interstate Commerce Act and rest upon no less a foundation than the Constitution of the United States. Whoever attempts to deny these principles in just application puts himself in antagonism to the established law of the land."

—N. Y. Times

● INTERRACIAL COUNCIL ISSUES NEWS SERVICE

New York, Jan. 17.—The Catholic Interracial Council, which is celebrating its sixth anniversary, has begun issuing an Interracial Review News Service, a printed page of items about the interracial question for editors to use at their discretion.

The first release of the service estimates that 300,000 of the 13,000,000 Negroes in the United States now are Catholics, that 5,000,000 of them are Protestants, and 7,750,000 without church affiliation. It states that 23,038 of the Negroes attend college. There are 221 Catholic Negro churches, 263 Catholic Negro schools, 35,026 Negroes enrolled in Catholic schools, and 300 priests and 1,100 Sisters engaged in the Colored Missions, according to the news service.

—N.C.W.C.

● JOBS PROMISED NEGROES IN COLUMBUS AIRPLANE PLANT

Columbus, Ohio.—Speaking for Mayor Green, Maynard H. Hyland, secretary of the city board of purchase told a citizens mass meeting here last week that colored people will share in the 12,000 jobs opening up at the local Curtiss-Wright airplane plant at Port Columbus.

The meeting, which was sponsored by the local branch of the National Association for the Advancement of Colored People, was held at the Centenary Methodist Church. Walter White, executive secretary of the association, was the principal speaker. Pointing out that the "peril to national safety is real," Mr. White urged the citizens to develop a strong "organized protest," in order to break down discrimination in the country's armed forces and in defense industry.

~ EDITORIAL ~

FOUR CATHOLIC PRIESTS

From Bay St. Louis, Miss., comes the news of four young Negroes ending fourteen years of study with vows of chastity, poverty and obedience as part of their ordination into the priesthood of the Catholic Church. They came to St. Augustine Seminary in Bay St. Louis, the only Catholic Seminary for Negroes in the United States, while almost children, and plan to go forth to Africa as missionaries to carry the teaching of their church to their own people.

These new priests are: Maxine Williams of Bay St. Louis; George Wilson of New York City; Richard Winters of Pleasantville, N. J.; and Leander Martin of Grand Coteau, La.

While we consider it a laudable ambition for anyone to become a missionary and pioneer, we think that it would also be a fine thing if the Catholic Church would place some of its Negro priests in parishes in this country where they may become leaders of their own group here.

As splendid a field as the foreign service offers, there is still much work to be done in this country to civilize and christianize the masses of Negroes and whites of the South, as well as our large industrial centers. A Negro priest in New York would do more to bring members of his race into

the Catholic Church than a dozen white priests, for his example would be living proof that the Church practices as well as preaches the principles of democracy.

—New York Age, Jan. 18

BOOKS

RURAL ROADS TO SECURITY: America's Third Struggle For Freedom. By Rt. Rev. Msgr. Luigi G. Ligutti, LL.D., and Rev. John C. Rawe, S.J., LL.M. The Bruce Publishing Company, Milwaukee. 1940. 387 pages.

I n the last ten years remarkable progress has been made in the movement towards greater distribution of land ownership on a family basis. Among all classes of people the conviction is growing that through the multiplication of homesteads security, independence and freedom can be rebuilt in the modern world. If the tendency toward bureaucratic control can be thwarted, then the subsistence homesteads projects formulated under the New Deal will have accomplished the signal task of pointing a sound way to overcome the social and economic tragedy implicit in the continued unemployment of ten million Americans. The rich, fertile land of America must be distributed among many families rather than be plowed by the giant tractors of mammoth corporations. It cannot make its proper and complete contribution to the nation's welfare when it is broken up into cotton, wheat, corn or fruit belts. To be used as a lasting, solid economic foundation, the land must be landscaped by rural homes, where moral, spiritual and material values will be justly balanced.

After the perfervid oratory of recent months, it is refreshing to turn to the pages of this poised yet subtly exciting book. Its secondary title suggests a connection with the national defense program, and actually a connection does exist. For this is a call to meet, not an outside threat, but internal conditions that would despoil the people of America of their heritage in the soil. It is a plea for the jobless, for broken-spirited men and women on relief, for workers haunted by the fear of losing their jobs, for youth staring into an empty future. Its authors are eminent in the field of rural sociology. Monsignor Ligutti is the executive secretary of the National Catholic Rural Life Conference, at whose recent convention Catholic speakers enlarged on the need for the reconstruction of rural society to meet the challenge of anti-Christian philosophies. He is also pastor of the Church of the Assumption in Granger, Iowa, and has succeeded during the last five years in taking permanently off the relief rolls virtually all of the town's seasonally unemployed coal miners.

While the need exists for more people on the land, engaged in either part-time or full-time farming, there certainly is no need for more farmers who will follow the destructive industrialized methods of commercial farmers. There is much room for many people with the correct rural philos-

ophy of life, much room for more real homes, more economic security, more children and more loyalty to the family and to national ideals. "We have two million acres of land. We can decentralize our citizens. We are not forced to cram them into crowded districts. But somehow we have lost our land consciousness. When there is a question of removing a slum, we build another slum on the very same spot." Not mere farm tenancy, but farm ownership, aided, but not dominated by government, is needed to build up a sound rural population, with standards of living superior to those of urban communities. The ultimate hope is the creation of farm homesteads, homes on small holdings of land, where a family preserving its natural integrity and unity, lives and works, cares for the home, garden and orchards, owns livestock, cultivates and raises a variety of food for its own table and engaging in some carefully selected cash-crop enterprise.

The success of the Granger Homestead Settlement is proof that part-time farming is an effective instrument in the rehabilitation of depression-visited families and communities. The basic idea consisted in wedding new homes to a few acres of productive soil. Now the land is producing the primary needs of the families and, more important, providing social, educational and moral gains that are not to be measured in terms of money. The success of this project, matched by similar happy results in the Roanoke Farms, North Carolina, the Decatur, Indiana, Homesteads, and in the plan worked out by Father McGoe in Toronto vindicates the faith that Catholic agrarians have in land movements carefully supervised and developed on a sound basis.

Turning to a broad discussion of cooperative organizations, the authors insist that the chief initial steps toward real progress is education in the spirit and methods of cooperation. They say: "If the principles of cooperation were well understood by a greater number of Americans, our political affairs would be more efficiently handled. We would be no longer exploited with ease." They preface a thorough analysis of the Rochdale Cooperative and the Danish cooperatives with these observations: "Christian cooperatives are schools of self-help, affording effective instruction in all the social virtues, natural and supernatural, in resourcefulness, enterprise, diligence, honesty, thoughtfulness for others, social charity, personal self-sacrifice, helpfulness, cooperative spirit; in short, the virtues that make social life possible and are the logical fruits of the Christian philosophy of life." The only sensible and peaceful way to rebuild democracy in America, they assert, is to follow the leadership of the Danes and the people of Nova Scotia, who have given an example of proven value which is worthy of imitation.

This well-documented discussion of rural problems is offered to the general reader, but it is also admirably suited as a textbook for Catholic students of rural sociology, who cannot but share with the authors the basic conviction that here exists an immensely fertile field for Catholic Action. A marvelous story is told in these pages and a path is indicated that can lead the nation out of the depths of blackness and despair. The plan "will not mature in one generation. It is too vast and too substantial to grow up overnight. But grow it will, if there is to be any material or spiritual salvation for our America."

—T. F. D.

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